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off with them to Sandusky, under the protection of the British Government. We have seen in a former chapter that he afterwards saw how impolitic his conduct had been, and probably wished to retrace his steps, but it was too late. He had suffered himself to be misled by his passions, excited by the remembrance of former wrongs, and thus was betrayed into his injudicious conduct. Perhaps also his jealousy of Captain White Eyes, whose superiority his proud mind could not bear, did not in a small degree contribute to it. Pipe was certainly a great man, but White Eyes was, in my opinion, the greatest of the two. I was present when he made the speech which I have related, and never shall forget the impression it made upon me.

Thus Indian politicians work and manage matters against each other without newspaper wrangles, abuse of character, personal quarrels, or open insults. Their ingenuity, when joined to a good cause, generally makes them come off victorious. In a bad cause, on the contrary, they are sure to meet with detection and defeat, as Captain Pipe, for his misfortune, sadly experienced.

CHAPTER XVI.

MARRIAGE AND TREATMENT OF THEIR WIVES.

THERE are many persons who believe, from the labour that they see the Indian women perform, that they are in a manner treated as slaves. These labours, indeed, are hard, compared with the tasks that are imposed upon females in civilised society; but they are no more than their fair share, under every consideration

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and due allowance, of the hardships attendant on savage life. Therefore they are not only voluntarily, but cheerfully submitted to; and as women are not obliged to live with their husbands any longer than suits their pleasure or convenience, it cannot be supposed that they would submit to be loaded with unjust or unequal burdens.

Marriages among the Indians are not, as with us, contracted for life; it is understood on both sides that the parties are not to live together any longer than they shall be pleased with each other. The husband may put away his wife whenever he pleases, and the woman may in like manner abandon her husband. Therefore the connexion is not attended with any vows, promises or ceremonies of any kind. An Indian takes a wife as it were on trial, determined, however, in his own mind not to forsake her if she behaves well, and particularly if he has children by her. The woman, sensible of this, does on her part every thing in her power to please her husband, particularly if he is a good hunter or trapper, capable of maintaining her by his skill and industry, and protecting her by his strength and courage.

When a marriage takes place, the duties and labours incumbent on each party are well known to both. It is understood that the husband is to build a house for them to dwell in, to find the necessary implements of husbandry, as axes, hoes, &c. to provide a canoe, and also dishes, bowls, and other necessary vessels for house-keeping. The woman generally has a kettle or two, and some other articles of kitchen furniture, which she brings with her. The husband, as master of the family, considers himself bound to support it by his bodily exertions, as hunting, trapping, &c.; the woman, as his *help-mate*, takes upon herself the labours of the field, and is far from considering them as more important than those to which her husband is subjected, being well satisfied that with his gun and traps he can maintain a family in any place where game is to be found: nor do they think it any hardship imposed upon them; for they themselves say, that

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462 hunt for a length of time, and she will be sure to have
224 provisions and every thing else that is necessary in complete readiness, and well packed up to carry to the spot; for the man, as soon as he enters the woods, has to be looking out and about for game, and therefore cannot be encumbered with any burden; after wounding a deer, he may have to pursue it for several miles, often running it fairly down. The woman, therefore, takes charge
462 of the baggage, brings it to the place of encampment,
251 and there, immediately enters on the duties of housekeeping, as if they were at home; she moreover takes pains to dry as much meat as she can, that none may be lost; she carefully puts the tallow up, assists in drying the skins, gathers as much wild hemp as possible for the
222 283 purpose of making strings, carrying bands, bags and other necessary articles, collects roots for dyeing; in short does every thing in her power to leave no care to her husband but the important one of providing meat for the family.

After all, the fatigue of the women is by no means to
461 be compared to that of the men. Their hard and dif-
462 ficult employments are periodical and of short duration, while their husband's labours are constant and severe in the extreme. Were a man to take upon himself a part of his wife's duty, in addition to his own, he must necessarily sink under the load, and of course his family must suffer with him. On his exertions as a hunter, their existence depends; in order to be able to follow that rough employment with success, he must keep his limbs as supple as he can, he must avoid hard labour as much as possible, that his joints may not become stiffened, and that he may preserve the necessary strength and agility of body to enable him to pursue the chase, and bear the unavoidable hardships attendant on it; for the fatigues of hunting wear out the body and constitution far more than manual labour. Neither creeks nor rivers, whether shallow or deep, frozen or free

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from ice, must be an obstacle to the hunter, when in pursuit of a wounded deer, bear, or other animal, as is often the case. Nor has he then leisure to think on the state of his body, and to consider whether his blood is not too much heated to plunge without danger into the cold stream, since the game he is in pursuit of is running off from him with full speed. Many dangerous accidents often befal him, both as a hunter and a warrior, (for he is both) and are seldom unattended with painful consequences, such as rheumatism or consumption of the lungs, for which the sweat-house, on which they so much depend, and to which they often resort for relief, especially after a fatiguing hunt or warlike excursion, is not always a sure preservative or an effectual remedy.

The husband generally leaves the skins and peltry which he has procured by hunting to the care of his wife, who sells or barters them away to the best advantage for such necessaries as are wanted in the family; not forgetting to supply her husband with what he stands in need of, who, when he receives it from her hands never fails to return her thanks in the kindest manner. If debts had been previously contracted, either by the woman, or by her and her husband jointly, or if a horse should be wanted, as much is laid aside as will be sufficient to pay the debts or purchase the horse.

When a woman has got in her harvest of corn, it is considered as belonging to her husband, who, if he has suffering friends, may give them as much of it as he pleases, without consulting his wife, or being afraid of her being displeased; for she is in the firm belief that he is able to procure that article whenever it is wanted. The sugar which she makes out of the maple tree is also considered as belonging to her husband.

There is nothing in an Indian's house or family without its particular owner. Every individual knows what belongs to him, from the horse or cow down to the dog, cat, kitten and little chicken.

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"me to count up what I have lost by going to the treaty. 648
"Put down eighty deer; say twenty of them were bucks,
"each buckskin one dollar; then sixty does and young
"bucks at two skins for a dollar; thirty dollars, and
"twenty for the old bucks, make fifty dollars lost to me
"in deer skins. Add, then, twenty dollars more to this
"for racoon, beaver, wild cat, black fox, and otter
"skins, and what does the whole amount to?"

HECKEW. "Seventy dollars."

INDIAN. "Well, let it be only seventy dollars, but
"how much might I have bought of the traders for this
"money! How well we might have lived, I and my fa-
"mily in the woods during that time! How much meat
"would my wife have dried! how much tallow saved
"and sold or exchanged for salt, flour, tea and choco- [593]
"late! All this is now lost to us; and had I not such a
"good wife (stroking her under the chin) who planted
"so much corn, and so many beans, pumpkins, squashes,
"and potatoes last summer, my family would now live
"most wretchedly. I have learned to be wise by going
"to treaties, I shall never go there again to sell my land
"and lose my time."

I shall conclude this desultory chapter with another 461
anecdote which is strongly characteristic of the good sense of the Indians, and shews how much their minds are capable of thought and reflection.

Seating myself once upon a log, by the side of an Indian, who was resting himself there, being at that time actively employed in fencing in his corn field, I observed to him that he must be very fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer which he returned made considerable impression on my mind; I have remembered it ever since, and I shall try to relate it as nearly in his own words as possible.

"My friend!" said he, "the fishes in the water and the
"birds in the air and on the earth have taught me to

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"work; by their examples I have been convinced of the "necessity of labour and industry. When I was a young "man I loitered a great deal about, doing nothing, just "like the other Indians, who say that working is only "for the whites and the negroes, and that the Indians "have been ordained for other purposes, to hunt the "deer, and catch the beaver, otter, racoon and such other "animals. But it one day so happened, that while a "hunting, I came to the bank of the Susquehannah, where "I sat down near the water's edge to rest a little, and "casting my eye on the water, I was forcibly struck "when I observed with what industry the *Meechgalingus** "heaped small stones together, to make secure places "for their spawn, and all this labour they did with their "mouths and bodies without hands! Astonished as well "as diverted, I lighted my pipe, sat a while smoking "and looking on, when presently a little bird not far "from me raised a song which enticed me to look "that way; while I was trying to distinguish who the "songster was, and catch it with my eyes, its mate, with "as much grass as with its bill it could hold, passed "close by me and flew into a bush, where I perceived "them together busy building their nest and singing as "they went along. I entirely forgot that I was a hunt-"ing, in order to contemplate the objects I had before "me. I saw the birds of the air and the fishes in the "water working diligently and cheerfully, and all this "without hands! I thought it was strange, and became "lost in contemplation! I looked at myself, I saw two "long arms, provided with hands and fingers besides, "with joints that might be opened and shut at pleasure. "I could, when I pleased take up any thing with these "hands, hold it fast or let it loose, and carry it "along with me as I walked. I observed moreover that "I had a strong body capable of bearing fatigue, and "supported by two stout legs, with which I could climb

* Sun-fish.

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"to the top of the highest mountains and descend at plea- 461
"sure into the vallies. And is it possible, said I, that
"a being so formed as I am, was created to live in idle-
"ness, while the birds who have no hands, and nothing
"but their little bills to help them, work with cheerful-
"ness and without being told to do so? Has then the
"great Creator of man and of all living creatures given
"me all these limbs for no purpose? It cannot be; I
"will try to go to work. I did so and went away from the
"village to a spot of good land, built a cabin, enclosed
"ground, planted corn, and raised cattle. Ever since that
"time I have enjoyed a good appetite and sound sleep;
"while the others spend their nights in dancing and are
"suffering with hunger, I live in plenty; I keep horses,
"cows, hogs and fowls; I am happy. See! my friend;
"the birds and fishes have brought me to reflection and
"taught me to work!"

CHAPTER XLIII.

ADVICE TO TRAVELLERS.

NOTHING is so common as the indiscriminate 114
charge laid upon travellers of relating strange and wonderful things for the mere purpose of exciting admiration and raising themselves into consequence. I believe for my part that this accusation is in general unjust as well as unfair, and that travellers seldom impose upon others except when they have been imposed upon themselves. The discredit which they have fallen into is more owing to their errors and mistakes than to wilful imposition and falsehood. It is therefore rendering them and the world